

ISSN: 2088-6799



PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT

July 2, 2011

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METAPHORS AS A DYNAMIC ARTEFACT OF SOCIAL VALUES EXPRESSED IN LETTERS TO EDITORS

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Abstract

Metaphor discussed in this paper is an expression formulated from metaphoric expressions used by the writer of letters to editors of Suara Merdeka daily newspaper. This paper aims at elaborating how metaphoric expressions used in letters to editors of Suara Merdeka Daily Newspaper become a dynamic artefact of social values. To achieve the goal, this research uses nonparticipant observation for collecting data and purposive sampling techniques for selecting and choosing samples. The samples are the metaphoric expressions found in the letters to editors of Suara Merdeka Daily Newspaper written in the period of general elections of House of Representative Members (Pileg) in 2009. To analyze the data, this research uses referential method and abductive inferencial technique. Referential method is used to show and interpret the concepts represented by the metaphoric expressions, while the abductive inferencial technique is used to show the social values formulated in the concepts of the metaphors. The result shows that the social values inferred from the metaphoric expressions that became the artefacts are related with what people do or behave, perceive, and experience in the connection with the general elections conducted, House of Representative candidate's personality and behavior, the role of the political parties, the fund to run the elections, campaign, people aspiration and voice, vote gathering, the fixed list of the voter, general elections committee. The dynamicity of the artefact is shown horizontally and vertically. The horizontal dynamicity is shown by the arrangement of different words representing experience, thought, and feeling in connection with what people experience in general election in 2009, while the vertical dynamicity is shown by the choice of the different words in the same category representing their experience related to the election. The experience changes through time leading to the dynamicity of the expressions used.

Keywords: *metaphor, social values, dynamic artefact, horizontal dynamicity, vertical dyanmicity, letters to editors.*

1. Introduction

Letters to Editors is one of the rubrics in daily newspaper, that is used for expressing thought, feeling, and experience directed to the public either as individual or institution. The message in the letters has a great impact to the society, since it is published in public media. Besides, the language used to express is very often metaphoric, that reflects emotion or attitude that affects the interlocutors' understanding. Djawanai (2009) supported by Lakoff and Johnson (2003) proposed that language represents human capacity in organizing thought in mind. The language used is, according to Ungerer and Schmid (1996), not only conveying messages directed to other people but it becomes a window of what people think, feel, and experience. Since what people think, feel, and experience is affected by what is going on in their life, language always changes. Its changes imply dynamicity.

Metaphor is an expression used to comprehend a concept called **target**, by using another concept called **source**. Both target and source conceptualize similar grounds. Metaphor can be an artefact how human uses their mind to show what they think, feel, and experience in their life. Since metaphor is a linguistic expression, it changes along with the development of human life. For instance, in Bahasa Indonesia, there is a metaphor **PEMILU ADALAH PESTA YANG GAGAL** (GENERAL ELECTION IS A FAILED PARTY) which is conceptualized from {(**Kisruh** Pemilu),(Di tengah **karut-marut** persiapan Pemilu 2009, ...),(logistik pemilu yang **semrawut**,...),(Pemilu 9 April telah berlalu. Namun, berita **kericuhan** dan dampak ikutannya masih menghiasi hampir semua media cetak dan elektronik hingga hari ini)} (Nirmala, 2009).The words **kisruh**, **karut-marut**, **semrawut**, and **kericuhan** are inferred as **gagal**. The metaphor inferred from the expressions represent what the society involved in the general legislative general election. The example leads to an idea that when people have different experience they will use different expressions which may convey different experience. This leads to dynamicity of the use of language.

This paper will show how metaphors formulated from the metaphoric expressions used in the letters to editors of Suara Merdeka daily newspaper, become a dynamic language artefact which reflects social values of the society especially Semarangese in their life in the community. Dynamic artefact here means a cognitive evidence which is based on social, cultural, and ethnic life experience which is developing due to human development which is dynamic and progressive. Artefact here means developing and changing evidences which are very active used by the society depending on the situation and condition. This paper has a different perspective in seeing artefact as a static, frozen, and historic evidence. Since human always develops, language used by human always changes. Consequently, metaphors as a cognitive artefact used are dynamic. The dynamicity refers to the changes and varieties. The changes happen through time, varieties refer to different variables that cause changes.

2. Underlying Theories

To study how metaphors represent social values that are expressed with full of emotion and attitudes, semiotics as the basis of analysis is presented. Semiotics or semiology is a study about sign or theory of sign. Semiotics is used by American experts, while semiology is used by European ones (Cobbley, 1999:13). The study of sign has a very long history from classic to modern eras. The classic study of sign started in Aristotelian and Platonian eras, while the modern study as a monumental study was pioneered by Ferdinand de Saussure and Charles Sanders Peirce. Sign in de Saussure's view is language. In understanding sign, de Saussure took a traditional view that universe consists of an independent object which can be viewed and classified objectively (Hawkes, 1977:19). Sign, according to de Saussure, has two simultaneous components namely signified and signifier. Peirce proposes that sign has three components, namely representamen, interpretant, and object. Sign can be classified into natural signs and conventional signs (Cobley, 1977:4). Natural signs refer to all signs produced by nature including animals, while conventional signs refer to all signs created by humans.

Signs according to Peirce is defined as a triadic process called semiosis. Semiosis, according to Peirce (in Eco, 1979:15) is an act and its effect incorporating three components namely sign, object, and meaning. In another word, semiosis refers to the connection among sign, thing signified, and cognition produced in the mind like stated in the following quotation (in Noth, 1990:42). A sign, or representamen, is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. The sign stands for something, its object. It stands for that object, not in all respects, but in reference to a sort of idea. Halliday (2004) purposes language is seen as a social semiotic system. It is understood as a sign which represent meaning that is closely connected to the context of situation and culture. According to Halliday, language is seen as a system of functions that can be understood from its context. The theory of metaphor used in this paper is based on Lakoff and Johnson's theory (2003:3), stating that, with metaphor, humans conceptualize what they think, feel, experience, and do in their life. This is supported by the theory of *embodiment* proposed by Evans dan Green (2006:157) stating that in cognitive linguistics, one thing that is very important is the correspondence between conceptual structure with the experience, and this happens due to the experience of the body that becomes a conceptual structure conveying meaning corresponding to the experience of the body. As stated by Black supported by Ungerer and Schmid (1996:118), metaphor is a cognitive means.

3. Method

To achieve the purpose, this research uses nonparticipant observation (Sudaryanto, 1993) to collect the data. The data taken are all metaphoric expressions used in letters to editors of Suara Merdeka Daily Newspaper. The samples chosen purposively are the metaphoric expressions used in letters to editors during the legislative general election of Indonesian Republic in 2009, which represent social values related to the election. To analyze the data, referential method and abductive inference technique are used. The referential method is used to show the concepts represented by the referents used in the metaphors, while the abductive inference technique (Krippendorff, 2004) is used to interpret the social values implied in the metaphors.

4. Discussion

Metaphor is constructed from the metaphoric expressions which are arranged syntagmatically, but the elements of the metaphoric expressions are chosen paradigmatically. This is based on the idea given by de Saussure that language as a sign has two relations namely syntagmatic relation and paradigmatic relation. From this, the writer proposes that the syntagmatic relation implies horizontal dynamicity, while

paradigmatic relation refers to vertical dynamicity. These two types of dynamicity are preferred since they implies changes. The horizontal dynamicity shows changes happening through time, while vertical dynamicity shows changes due to conceptualization done by the writer in using words or expressions.

From the data, it can be seen that the writer of the letters to editors used metaphoric expressions to express their experience, perception, and thought of what is going on in the community. If we look at the examples in the following explanation, we will see the dynamicity of the metaphors. There are two dimensions of the dynamicity namely horizontal dynamicity and vertical dynamicity. The horizontal dimension is shown by looking at how the metaphoric expressions are arranged syntagmatically, while the vertical dimension is shown by looking at how the elements of the metaphoric expressions are chosen.

From the data analyzed, the metaphors can be formulated from the expressions used by the writers of the letters to editors of Suara Merdeka daily newspaper in the period of legislative general election in 2009. The metaphors can be grouped based on the concept in the target used into PEMILU (general elections), CALEG (representative candidate), ASPIRASI RAKYAT (people aspiration), HAK PILIH (voice), PARTAI POLITIK (political party), DANA BANTUAN (fund), ANGGOTA DPR / WAKIL RAKYAT / DPRD (House of Representative), JABATAN DI DPR (position in the House of Representative), BENCANA / KRISIS (disaster / crisis), KAMPANYE (campaign), POLITIK UANG (money politics), PENGHITUNGAN SUARA (voice counting), RAKYAT (people), DAFTAR PEMILIH TETAP (the fixed list of the voter) showing the implementation of the general elections. The metaphors which become the artefact among other things are +PEMILU ADALAH PESTA DEMOKRASI+. This metaphor is formulated from the expressions ... *perhelatan akbar pesta demokrasi*. (Pl 46: prg 3, br 3-4), *Hajatan demokrasi ini terancam akibat persiapan yang masih banyak kekurangan*. (Pl 39A: prg 1, br 4-6),... *dalam pesta demokrasi lima tahunan?* (Pl 37F: prg 3, br 11-12), *Pesta demokrasi telah berlangsung bagaikan kontes pencari bintang*. ... *Peserta kontes pesta demokrasi yang gagal menjadi bintang menjadi stress dan depresi*. (Pl 20: prg 1, br 1-2 & 5-7). From the expressions, it can be inferred that the social values reflected in the metaphor is that the general election must be conducted democratically. It must be conducted once in five years. It is to choose the best person. Besides, it implies that for those who are not chosen they should not be stressed or depressed.

The next metaphor +PEMILU ADALAH PESTA YANG GAGAL+ shows the failure of the general election concerning the preparation, the fixed list of the voter, and the logistic of the general election. This can be inferred from the words *kekisruhan*, *karut marut*, *semrawut* taken from the following expressions ... *kekisruhan persiapan pemilu yang terjadi saat ini baru awal dari* ... (Pl 46: prg 3, br 1-3), *Kisruh Pemilu* (Pl 46: judul), *Di tengah karut-marut persiapan Pemilu 2009*, ... (Pl 44B: prg 1, br 1-2).

The next example is related with the legislative candidate. The metaphor that can be formulated is +CALEG ADALAH MAKANAN INSTAN+ inferred from *Politik Instan Para Caleg* (Pl 33A: Judul). The expression implies that the candidates do not follow a long process of candidature. This is conceptualized as instant food which is very quick in preparation but it can be consumed easily. The metaphor +CALEG ADALAH KAPAL KERUK+ can be inferred from *Pembelinya caleg berasal dari mana saja, entah caleg ..., kapal keruk, ..., caleg numpang hidup, hura-hura atau caleg harapan rakyat* (Pl 26B: prg 2, br 8-12), *Kesempatan pemilu adalah kesempatan partai untuk menjual nomor jadi. Pembelinya caleg berasal dari mana saja, entah caleg kutu loncat, kapal keruk, idealis, caleg numpang hidup, hura-hura atau caleg harapan rakyat* (Pl 26B: prg 2, br 8-12), *Bagi mereka yang penting bisa mengeruk uang sebanyak-banyaknya dan harus jadi orang kaya dengan mengorbankan ideologi* (Pl 33A: prg 3, br 4-7). The metaphor represents the characteristics of the legislative candidate which is perceived not good. The expression *kapal keruk* indicates that the candidate wants to get much money by being a legislative member. This makes him try to provoke people to elect him. Another metaphor which shows a good advice is +CALEG ADALAH PEMAIN YANG FAIR DAN SPORTIF+ which can be inferred from *Jadilah pemenang dengan cara fair play dan sportif. Bukan dengan cara licik, curang, dan menghalalkan segala cara*. (Pl 28: prg 6, br 5-8).

The following metaphor is +SUARA / ASPIRASI RAKYAT ADALAH AIR+. The metaphor is formulated from the expressions ... *jauh-jauh hari kami sekeluarga ... sudah sepakat akan memilih satu parpol dan satu caleg yang sama pada pemilu tanggal 9 April 2009. Namun, aspirasi kami tidak tersalurkan, ... KPU mempunyai tugas tidak ringan, agar hak-hak rakyat bisa disalurkan dengan mencontreng dan menekan angka golput sekecil mungkin*. (Pl 34: prg 1, br 5-7), *Mereka tidak tahu partai mana yang dapat dijadikan sandaran untuk menyalurkan aspirasi mereka*. (Pl 3: prg 2, br 4-5). The words *tersalurkan*, *disalurkan*, and *menyalurkan* imply the concept of water, since only water or

liquid that can be drained or poured, for example. The social values implied are that people have right to vote and they must be respected by being given opportunity to express their voice in the elections.

The metaphor +HAK PILIH / SUARA ADALAH BARANG BERHARGA+. This is formulated from the expressions like *Merampas Hak Suara* (Pl 45: Judul), *Selain saya dan ayah saya yang dirampas hak pilihnya, tetangga di sekitar kami juga banyak mengalami hal yang sama.* (Pl 45: prg 3, br 1-3), *Saya dan keluarga sebagai warga negara yang mempunyai hak pilih benar-benar merasa diberangus hak pilih kami, padahal sekeluarga telah mempunyai NIK (nomor induk Kependudukan)* (Pl 32: prg 3, br 5-8), ... *di satu pihak pemerintah, termasuk KPU, mengimbau agar masyarakat menyukseskan pemilu dengan menggunakan hak pilih dan tidak golput, tetapi kenyataannya justru banyak warga haknya diberangus untuk terpaksa menjadi golput* (Pl 32: prg 5, br 3-5). The words **merampas**, **dirampas**, **diberangus** indicate that **hak suara** or **hak pilih** is valuable entities. **Hak suara** (voice /vote) is very valuable for citizens to elect their representative in the legislative since by votes getting, someone can be a member of a parlement. It implies that to be a legislative member, a candidate must follow a fair and sportive play.

The following metaphor is + POLITIK UANG ADALAH AKSI TEBAR UANG+ formulated from *Saya beberapa kali mengucapkan syukur pascapemilu. Bukan karena hari H pelaksanaannya aman, partai penguasa menang, atau karena para tetangga saya setiap hari yang kesulitan mencari sesuap nasi mendapatkan angpao berbagai serangan: Serangan pagi, serangan siang, serangan sore, serangan malam, dan serangan fajar.* (Pl 48: prg 1, br 10-15), *Money politics masih dijadikan strategi jitu bagi para politisi untuk mendulang suara dukungan dari konstituen* (Pl 47: prg 1, br 1-4), *Seiring selesainya Pileg 2009, aksi tebar uang yang dilakukan para kandidat di kala kampanye (bahkan sampai saat pencontrengan), telah menjadi obrolan utama di ...* (Pl 47: prg 2, br 1-4), *Meski menurut fatwa MUI golput adalah haram, meski para capres-caleg rajin beriklan di media, meski politisi elite ramai menyebarkan rupiah, masyarakat banyak yang enggan memilih alias golput* (Pl 42: prg 1, br 1-6). The expressions **mendapatkan angpao berbagai serangan**, **money politics**, **aksi tebar uang**, and **menyebarkan rupiah** indicate that money politics is distributing money. It implies that money politics is not a good way of attracting people but good behavior and personality.

The metaphors described above indicate the experience of Indonesian during the general election in 2009. The metaphors do not exist now, since the event of the election was completed, and the event now is different from what happened in 2009. The expressions used at that time reflected what people felt, did, and thought concerning the general election. They express what happened with the event itself, the candidates, the money politics done by the candidates, etc. Besides, this happened in Indonesia. Therefore, this does not happen in another place and the metaphors found in the data do not exist. The different categories of the target and source concepts show changes depending on what is happening.

The dynamicity of the metaphors is shown by the different expressions used due to different experience happening in life. The expressions are never the same, they always change since we can never show they are the same. Besides, the dynamicity is also shown by the choice of the words in the expressions reflecting their experience. The choice is suited with what they feel, think, and experience in their life in the form of mental lexicon stored in their mind. They use their mental lexicon as their schemas in their communication. This happens simultaneously that people never recognize it. The following diagram shows the dynamicity of the metaphors.

PEMILU	ADALAH	PESTA
		PESTA YANG GAGAL
CALEG		MAKANAN INSTAN
		KAPAL KERUK
HAK SUARA		BARANG BERHARGA
		KOMODITI

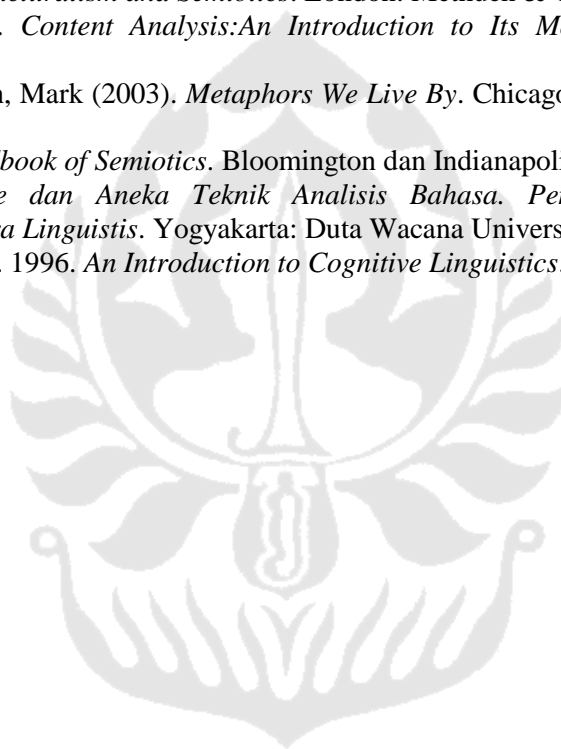
The metaphors above show some social values among other things related to what people do or behave, perceive, and experience in the connection with the general elections conducted, among other things the election must be conducted democratically; it must be conducted in a fair and sportive play. To be a legislative member, a candidate must follow a long process of candidature; he has to fight for being a good representative. Money is not the only factor that can make people a representative. People's right to vote must be appreciated and respected. People must be given opportunity to express their voice. Money politics is not a good way to attract people to vote.

5. Conclusion

From the explanation above, it can be concluded that metaphors reflect the changing dynamically due to humans' experience in their life. Since the experience changes, metaphor as an expression used always changes. This implies that there will be different metaphors regarding different experience, feeling, and thought towards what is happening.

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